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minority in the church and reconcile it with the aggressive gentile-Christian majority. Hence the endeavor, that this scholar finds in the epistle, to overcome the objections of the Jewish Christians to his gospel, and to help the gentile Christians to a deeper insight into its nature. In opposition to all other hypotheses, Dr. Feine finds the epistle to be a polemic writing in opposition to unbelieving Jews rather than to Jewish Christians. He does not, however, make it appear otherwise than a strange idea that the apostle should have addressed such an argument to a church composed chiefly of gentile Christians, and that he should have thought such a procedure adapted to prepare the way for his contemplated visit to the Romans. Since the conditions existing in the church can hardly be shown to have called for such a letter, the Roman epistle is interpreted apart from the analogy of all the other Pauline writings, and the problems that it presents are by no means helped to a satisfactory solution.

Considerable space is given in the book to a refutation of Spitta's hypothesis that Romans is composed of two epistles written some years apart. But the limits of this review do not admit of giving a summary of the argument.

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THE BOOK OF CERNE.

AMONG the manuscripts which George I. in 1715 presented to the University of Cambridge was a quarto volume of leaves of vellum then recently bound. In this book the binder had brought together three independent writings. One was a collection of some fifty charters and other like documents, relating to the Benedictine Abbey of Cerne in Dorsetshire. The handwriting of these papers indicates a series of dates in the twelfth, thirteenth, and fourteenth centuries. Another was a collection of anthems or "sequences," to be sung before the gospel at the holy communion, followed by an inventory of the relics which were possessed by Cerne Abbey. These pages, as the writing shows, belong to the fifteenth century.

Between the two was a manual of private devotion, made up of hymns and prayers and passages from the Bible. This manual contained no reference to Cerne. Nobody knows why the binder inclosed it between the charters and anthems. Perhaps he found it there. Perhaps he put it in, according to the suggestions of taste or of economy, because the three were of like size. Anyhow, there it was when the book passed from the hands of the bishop of Ely into the hands of the king of England, and thence

into the library of the University of Cambridge. The bound volume was naturally called "The Book of Cerne," and that title attached itself to the central portion when this was found to be of more than common interest.

The Book of Cerne,¹ then, as the name is now used by liturgical scholars, means the manual of private prayers thus bound between Cerne papers. Nobody can say whether or not it was in use at Cerne. The handwriting is of the early ninth century. Certain Anglo-Saxon interlineations are said to be in the dialect of Mercia. One page contains an acrostic on the name *Ædeluald Episcopus*. These indications give a clue to the date and place of the present copy. The fact that from 813 to 830 there was a Bishop *Ædeluald*, or Ethelwold, at Lichfield would seem to point him out as the prelate of the acrostic. But the acrostic contains several words which nobody can make out. It is therefore guessed that these strange syllables come from the errors of a copyist. It is pretty sure that he wrote in the early ninth century, but it is by no means sure that the book was then for the first time made. Indeed, it is certain that the volume is a compilation rather than an original composition, since it contains various renderings of the same prayers, and other devotions which are extant in other books. The man whose pen traced these letters, then, had other books before him. Thus the date is pushed back.

It is observed, moreover, that the prayers here contained are cast in two quite different molds. Some are quiet, dignified, restrained and rhythmical. Others are hurried, impetuous, full of enthusiasm, and full of intimate detail. These differences are too great and marked to represent no more than various moods of a devout soul. They indicate distinct manners, habits, and temperaments. These types are almost as distinct as is an Anglican collect from a Methodist extempore prayer. Was there ever a time when two such temperaments existed side by side in England? Yes, plainly enough, in the days of the conversion of the English.

The conversion of the English, as everybody knows, was brought about by two forces which for a long time worked in separation, then in antagonism, but finally in co-operation. One of these was the Roman mission led by St. Augustine of Canterbury; the other was the Irish mission, led by St. Columba of Iona. The one affected the south, the other the north of England. One developed continental Christianity; the other represented primitive and insular British Christianity. One was dignified, conservative, the

¹*The Prayer Book of Aedeluald the Bishop, Commonly Called the Book of Cerne.* Edited from the MS. in the University Library, Cambridge, with introduction and notes, by DOM A. B. KUYPERS, Benedictine of Downside Abbey. Cambridge: At the University Press, 1902.

faith of men who had great executive ability; the other was enthusiastic even to wildness, full of fire and passion.

The two evangelizing companies met at last at the conference of Whitby, and two men of the Roman mission won the great debate. That was in 664. From that time the continental ways of thinking and speaking, even of praying, gradually gained ascendancy. Such a date is indicated in this manuscript. The dominant spirit is Irish, but the Roman influence is making itself felt. These prayers were composed by men who had been nurtured in the ways of the Columban mission, who still instinctively expressed themselves in the old tumultuous fashion, but who were being brought into subjection to the soberieties and conventions of an older civilization. And, happily, there was a convenient Bishop Ethelwold who just at the right time for our acrostic was seated in the cathedral chair of Lindisfarne, just in the right place.

I have here condensed and stated in non-technical phrases the conclusions of a good many pages in which the learned editor, Dom Kuypers, has worked this matter out. He has brought to his task the Benedictine tradition of sound scholarship, and has justified the reputation of his order. Mr. Edmund Bishop, in a long appendix on the liturgical books used by the authors of the Cerne prayers, shows the same minute attention to the least details. These scholars have examined this old document with microscopes.

What we now see, then, is not a church prayer-book. The prayers, as Mr. Bishop shows, echo the phrases of mass and breviary as the private devotions of a churchman echo the phrases of the Book of Common Prayer. But these are not services. The book is not, in the strict sense, liturgical. These devout pages were prepared for a man's own room, where he knelt to address God beside his own bed. Thus they are a revelation of the interior life even clearer than is seen in the prayers and praises of the church. Here is how good men prayed in England at the end of the seventh century, and at the beginning of the eighth. Thus they presented themselves before the Almighty, and then rose up to go on missions or to enter into battle.

One quality which appears in these prayers is profound realization of God, and especially of God in Christ. The saints are invoked, indeed, but the essential desire and expectation of the suppliant is in God. He earnestly endeavors to realize God, in His attributes, which he recites in long lists, and in His acts of mercy and of judgment, which he recounts in extended detail.

Another noticeable quality is a strong sense of sin, with astonishingly frank confession of it. Here again occur the same recitations of particu-

lars. The suppliant declares that he has offended the Most High in every nerve and muscle and function of his body. He prays for mercy on his criminal head, his polluted eyes, his most unworthy ears and nostrils, his wicked mouth, his unrighteous lips, and so on through a whole anatomy of confession. There is, as the editor observes, "a pious *abandon* that surrenders itself to an overpowering consciousness of guilt and seems to lose the sense of proportion."

A like delight in repetition and a similar childlike susceptibility to the impression made by a long series of like phrases are to be found in the praises and meditations. "Take me, O omnipotent Father," he prays, "*Ubi resplendent semper angelorum milia regem regum laudantes, Ubi viginti, quattuor seniores sunt proni agnum dei laudantes, Ubi patriarchae, Ubi prophetae, Ubi Sancta Maria,*"—and so on *ubi* after *ubi*—" *Ubi est felicitas, Ubi est securitas, Ubi gaudium verum*—till the sequence of celestial joys ends with "*Ubi regnum regnorum saeculorum in saecula. Amen.*"

Some such sentences of devotion must have been upon the lips of Aidan and Oswald; thus they must have prayed at Iona and at Lindisfarne before there were any formal "offices." These prayers are like the inter-twisted lines which decorated the Celtic crosses.

The book of Nunnaminster is a private prayer-book which contains a like mingling of Irish and Roman forms. The prayers of Alcuin show a similar combination, and indicate an influence of the Irish type of devotion upon the men who shaped the religious thought of mediæval Europe. A dim echo still sounds in the obsecrations of the litany: "By thy baptism, fasting and temptation: by thy cross and passion."

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THE OLD TESTAMENT AND ARCHÆOLOGY.

IT is always refreshing to have from the pen of a master the generally assured results in any particular department of science. This is the situation in the case of Dr. Pinches, ex-official of the British Museum, who in the volume before us¹ sums up what is most certainly known about the Old Testament and oriental archæology. He tells us in his "Foreword" that "the present work, being merely a record of things for the most part well known to students and others, cannot, on that account,

¹ *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia.* By THEOPHILUS G. PINCHES. London: Society for Promoting Christian Knowledge, 1902. 517 pages. \$2.50.